

AN
ESSAY
ON
INTEMPERANCE,
Particularly
HARD-DRINKING:

WHEREIN

That spreading Pest is, with its DREADFUL EFFECTS,
justly Expos'd; Specify'd and Diversify'd.

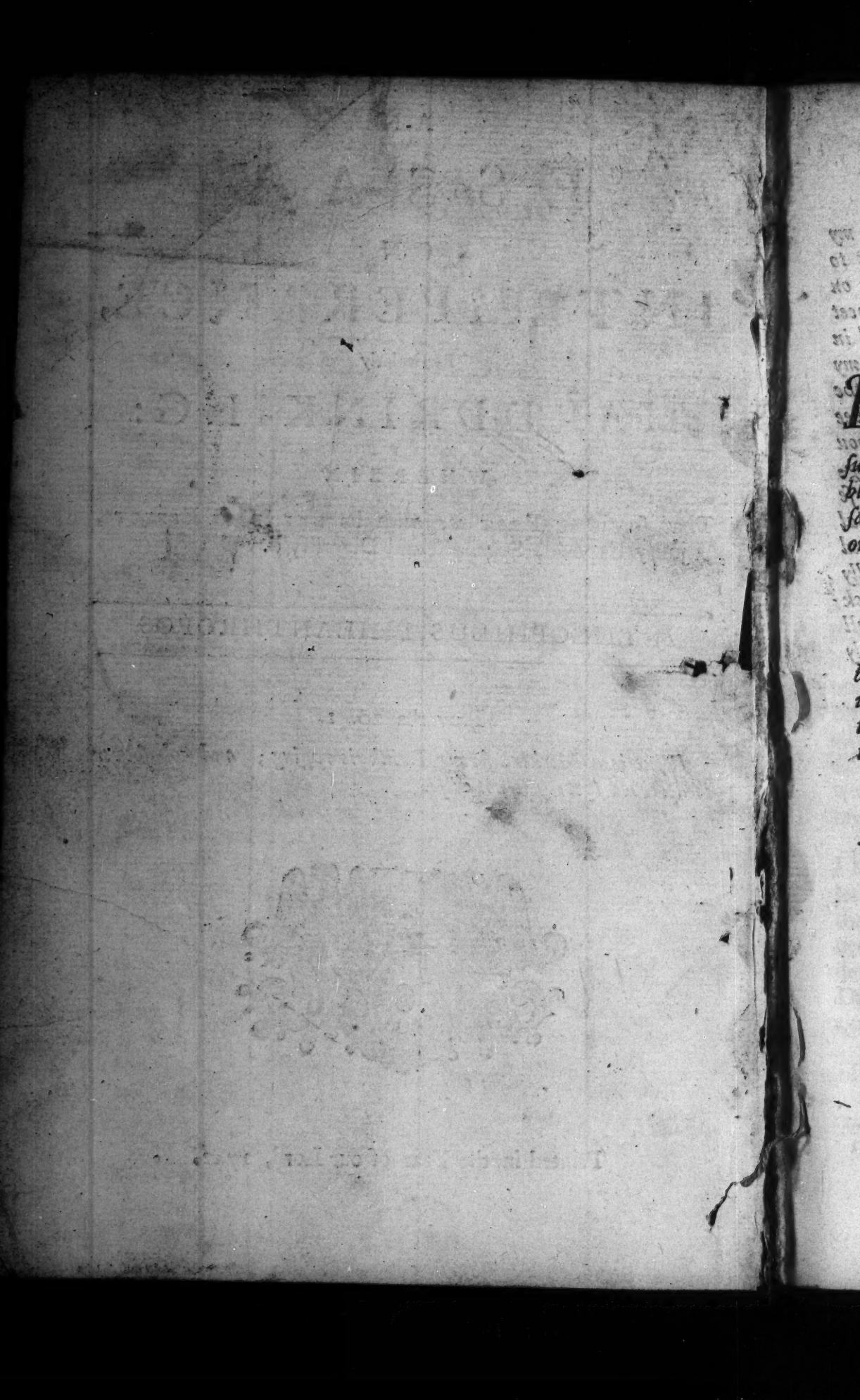
By THEOPHILUS PHILANTHROPOS.

Proverbs 20. 1.

*Wine is a Mocker, strong Drink is raging; and whosoever
is deceived thereby is not wise.*



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The Preface.

READER,

HAVING long with no small Affliction of Mind observ'd and consider'd the woful growth and prevalence of the pestilent Immorality expos'd in the subsequent Sheets, with the Nature, Tendency and horrible Consequences thereof, I found it at last my indispensable Concern thus to make the following Remarks thereon, for a three-fold Reason:

1st, For the clearing of my Conscience.

2^{dly}, To put the Drunkards in mind of their deplorable Condition, by letting them see, if possible, their own ugly Features, sad Blemishes and Deformities, as in a true Light, and the dangerous Precipice they stand tottering upon.

3^{dly}, That the rising Generation, and all not yet infected thereby, might seasonably be deterr'd from touching therewith, that being timely forewarn'd and forearm'd, they might circumspectly stand upon their Guard against all Attacks, Temptations and Allurements both of Satan and evil Company his Agents, (who cunningly endeavour to solicit into this dismal and almost inextricable Thralldom) that so they prudently noting the ruinous Effects Intemperance produces in the World, might let the harms of others be their timely Precautions, and speedily fly from this Devil's-Bait, as they wou'd from the most venomous Serpent, the fiercest Basilisk, or the most charming Rattle-Snake, or even from the Devil himself.

Wherefore

The PREFACE.

Wherefore having thus in love to Mankind, cast my Bread upon the Waters, I humbly leave the Event to Providence, and craving thy charitable Construction on the Whole, when I have told thee, that in case thou meet with the same thing (in Effect) several Times and in several Places of this Pamphlet, 'tis because I repeat my Stroke on the Nail, which I wou'd have driven to the Head, and fastned in a sure Place. I shall bid thee farewell, with earnest Prayers in my Heart, that thou and all Persons, who desire to arrive safe at the Kingdom of Heaven at last, may, throughout the whole Course of their Voyage through this World, in a most especial and peculiar Manner, ever with all Diligence to mind well their Compass, and be sure remember most carefully to steer aloof from, and bear off that black and fatal Rock of Intemperance, on which so many Thousands of well built Vessels, even of every rate and form have unhappily been shatter'd to Pieces.

T. P.



(I)

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ESSAY

U P O N

INTEMPERANCE, &c.

UPON an impartial View of the Manners of Men, in this vitiated Age, 'tis obvious that a large Train of undue Liberties have got an inroad upon the Professors of Christianity; and, alas! too many under each religious Denomination are indulging themselves therein, or at least in some of them: But of all the bad Habits and Immoralities contain'd in the black Catalogue of Vices, *Intemperance* seems not only the most epidemical Distemper and growing Evil, the most odious and loathsome Thing considered in itself with all its present Circumstances; but also dismally fatal in its Consequences and Effects, both with respect to Soul, Body, and Estate, as may be related anon.

Mean while it may not be improper to define what I here mean by *Intemperance*; which to do effectually, let us consider its opposite Virtue Temperance; and that is a discreet and prudent Use of Things lawful and necessary, within the just Bounds and Limits of Moderation, and strictly speaking refers to Meat and Drink, tho' consider'd more extensively, it has relation to all the Affections and Practices of Men.

Intemperance then must be an indiscreet Use or Abuse of those Things beyond their just Bounds.

Now the extravagant using strong Liquors is the *Intemperance* I here propose to treat of, and if possible

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to

to delineate in its proper Dress and Colours, which is also call'd *Drunkenness*.

The Apostle tells us from whence this Vice, and its opposite Virtue have their Rise; the first from the Flesh, the last from the Spirit. *Now the Works of the Flesh* (says he) *are manifest, which be these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Gal. v. Witchcraft, Hatred, Variance, Emulation, Strife, He-*
19. 20. resies, Envyings, Murders, Drunkenness; but the Fruit
21. 22. of the Spirit is Love, Joy, Peace, Long-suffering, Gent-
23. leness, Goodness, Faith, Meekness, TEMPERANCE,
against such there is no Law.

In the following Verse there occurs also somewhat worthy our serious Observation; and they (says he) *that are Christ's have crucify'd the Flesh, with the Affections and Lusts.* May we not therefore safely infer, that as many as indulge themselves in *Drunkenness*, have neither crucify'd the Flesh, nor the Lusts thereof; and consequently are not Christ's: Therefore, while in that State, cannot inherit the Kingdom of
v. 24. God. Nor Covetous, nor Drunkards, shall inherit the
1 Cor. 6. Kingdom of God.
10.

Having therefore now describ'd this woful Vice and its corrupt Origine, I proceed more particularly to touch upon its ruinous Effects on MAN, the most noble of all the visible Creatures of God, made and commanded to have Dominion over all the irrational Animals, richly and freely to enjoy the good Things of the Creation; and qualify'd for human Society; on MAN, divinely endow'd with the Grace and Spirit of God, thereby to re-attain Fellowship with him, and his Son *Jesus Christ*. And, who, for the due Discharge of his sacred and religious Duties to God and his Neighbour has receiv'd REASON, the grand Characteristick to distinguish him from Brutes, and also a divine Emanation from God, thro' Christ, as saith the Apostle,
1 Cor. What Man knoweth the Things of a Man, save the Spirit
2. 11. of a Man that is in him? Even so the Things of God
knoweth no Man but the Spirit of God. These

These are the two great and glorious Lights God Almighty has furnish'd Man withal, in order that he might be in a Capacity to practice whatsoever is requir'd of him, both touching moral and divine Concerns; and whosoever is conducted solely thereby to the Period of their Lives, and rightly act their Part in both respects, will be fitted for eternal Bliss hereafter.

But such is the Corruption, Sensuality and Indolence of many poor Souls, thus graciously favour'd, that by *Intemperance* they render themselves unfit for Society, both human and religious, and thereby are so depriv'd of their Reason, that, in Effect, they degenerate into Beasts. And thus, what the wise Man styles *the Candle of the Lord*, is not only extinguished, but also incapacitated from receiving Light and Direction from Grace. How Dense and Gloomy therefore must that Darknes be in those besotted *Drunkards*, in whose poor Souls neither Reason, nor Grace exert or display their enlightening Beams, but both in a Manner are obscur'd and extinct?

Prov.
20. 27.

Now there are various Degrees of Intemperance, and consequently of intemperate Persons, which for the better illustrating the Subject, I shall divide into the nine following Classes, viz. 1. *Drammers*. 2. *Penny Pot-drinkers*. 3. *Tiplers, or common Drinkers*. 4. *Tavern-haunters*. 5. *Mighty Men to mingle strong Drink*. 6. *Drunkards of Ephraim*. 7. *Close home Drinkers*. 8. *Meer Sotts*. 9. *Ranting Rakes*. All which are in the high Road to Ruin, and certainly tread those Paths that lead down to the Chambers of Death.

1. *Drammers*, Begin to sip perhaps at first, in their private Closets and Chambers, thro' Conceit, it may be of Faintness at their Stomachs, or for some Amusement, or to get over some present Trouble, or the Apprehension of some impending and approaching Adversity, or sometimes to lull asleep the Cries and

Convictions of a bleeding Conscience ; by which Remedy they so elevate and set a-float their Spirits, that whilst the Fermentation lasteth they are almost transported beyond Care or Fear. But in a short Time (the Dose being spent) the Spirits become flat and dull, and as much too low and languid, as too high and brisk before, which conclude the poor Creatures to be reanimated by a fresh whet or repeated *Stimulus* ; and thus they go on till such an Habit is contracted, as can scarce be broken ; but by Degrees their Appetite is impair'd or quite lost, variety of Distempers invade their decaying Constitutions, and even their intellectual Faculties infatuated, insomuch that at length they dwindle away, and sacrifice their Lives to their favourite Drams ; during which Progress to the Grave, the bodily Health is not only inevitably ruin'd, but the Mind disorder'd and hurry'd out of that calm Serenity and Coolness, where Christian Duties to God and our Neighbour, are alone seen, exercis'd and acceptably perform'd.

2. *Penny Pot-drinkers*, Are a kind of circumforaneous Town-walking Folks, who, as if they were Publicans, get here a Gill and there a Gill (perhaps at first for the same Reasons as mov'd the *Drammers* to their Excess) scarce ever sitting to their Work ; but thus neglecting their Business, and wasting their Time and Money, are (as we may stile them) *intemperate Peripateticks*, skipping from Place to Place in the Time of Health and Strength, but at the Approach of Winter miserably suffer Want. Whilst the temperate Person, and industrious Man, labours diligently in his juvenile Days, and husbanding well both Time, Money and Health, lives in good Reputation, and lays up a Treasure against old Age, Sicknes and Casualties.

Prov. 22. *Seest thou a Man diligent in Business* (saith Solomon)
29. *He shall stand before Kings ; he shall not stand before mean Men.*

But

But oh! how often is the Drammer and Penny Pot Person, with Disgrace and Contempt, thrown upon the Parish, and their funeral Expences defray'd by the same? *For the Drunkard and the Glutton shall come to Poverty, and Drowsiness shall clothe a Man with Rags.* Prov. 23. 21.

And for the poor immortal Soul of such polluted Flesh-pleasers, as it is a most weighty and important Question, let the Apostle Answer. 1 Cor. 6. 10.

3. *Tiplers*, Are those Debauchees who are scarce ever easy, but when sitting in the Alehouse, that's their Element; there they with much Pleasure and Eagerness squander away their Health, Substance, and precious Time; their Business likewise, in the Interim, being neglected or left to Servants; their poor Wives and innocent Children at Home are often deeply afflicted with Sorrow, yea, and sometimes Scarcity too: And what aggravates the heinous Immorality yet the more, it frequently happens, that when these kind of unman'd Drunkards return reeling Home, inflam'd with Liquor, their Reason also clouded with Drinking, they are often very abusive and cruel to their much injur'd Wives, Children and Servants. Nay, sometimes they carouse so long and lustily, that they can't find the Way home; but that their Horses (tho' irrational Creatures having far more Sense than their besotted Masters) carry 'em to their own Doors, as so many filthy and stinking Brutes, fitter for Hog-sties than human Society.

Oh! this is woful Work! but 'tis much more so, when we solemnly consider the State of such poor Wretches respecting Eternity! *No Drunkard shall inherit the Kingdom of Heaven.*

The shameful Misconduct of such loudly cries out against them, that they're not fit to live amongst Men and Christians, being rather loathsome Nuisances to their Families, Neighbours, and all sober well-dispos'd Persons, who have the unhappiness of dwelling near,

of falling into the scandalous and disreputable Company of such forlorn, abandon'd Wretches. For what will Men, heated with the intoxicating Fumes of spiritous Liquors, scruple to do? Nay, says one, "Drunkenness is the Ropt and Mother of almost all other Vices: Yea, as already observ'd, 'tis not only most base, opprobrious and vile in it self, but in its pernicious tendencies being the Key, Inlet and Portal opening and leading into the very bottomless Pit, Gehenna."

What Rapes, what bloody Duels, what dreadful Murders have desperate Drunkards attempted and perpetrated? What horrid Oaths and Blasphemies, what obscene Language, what detestable Treasons do they belch and stammer out? What cruel and tremendous Tragedies, what execrable Beastialities have harden'd, and raving Drunkards, dar'd to commit? Superlatively miserable therefore is the State of Drunkards who are neither fit for Life nor Death, this World nor the next, the Company of sober Men here, nor the Society of Angels hereafter,

4. *Tavern-haunters and Wine Bibbers*, Are a Clan of Men that play at somewhat higher Games, but land at the same Port as their other Fellow-Travellers to ruin do, spoken of in the preceding and subsequent Classes: They frequent Taverns, and they are, as it were, in a galloping Consumption of Health and Wealth.

How many flourishing Tradesmen, by haunting these Places, have fallen into Company not only Vicious, but above their Spheres; and overcharging the Abilities both of their Constitutions and Purse, loosing their Time and neglecting their Business, have lamentably Ship-wreck'd in the World, reduced themselves and their Families, sapp'd their own Roots, broken themselves and many others too, prov'd Goal-Birds at last, and there infamously expir'd.

How

How many blooming Youths, some in their Apprenticeships, others setting up for themselves, have been ruin'd by haunting such Places and Company, verifying this Assertion of the Apostle, *Evil Communications corrupt good Manners.* Nay, such is the Corruption of our depraved Age, that young Men no sooner advance towards Manhood, and begin to act their Parts on the Stage, whether in City or Country, in inferior or superior Stations, in publick or private Capacities, but they are way-laid, and by bad Instruments caress'd and allur'd into these kind of Snares, except they resolutely stand upon their Guard, and obstinately resist and withstand all such dangerous Companions, and their pernicious Insinuations, mindful of the worthy paternal Counsel, *My Son, if Sinners entice thee, consent thou not.* But, alas! how many of our Youth are infected with this Leprosy, catch'd in this Gin, die of this Plague, and split upon this fatal Rock, who at first promised well, and under good Qualifications and Improvements of a liberal Education made upon good natural Parts, together with handsome Patrimonies, hopefully embarked and launch'd out, but for want of due Care, unhappily fell foul upon this Rock, and thereby (I had like to have said) have been shatter'd to Pieces irreparably.

Whence arises the infamous Insolvency, so great a Disgrace to our Christian Nation? Whence so many Bankrupts, but from **INTEMPERANCE**, that Pest of Mankind, and Bane of human Race! Be forewarn'd therefore, O Youth, of this degenerate Age! and be ye fore-arm'd, I beseech you, against this infecting Plague! Let the Harms of others be your timely Precautions! Of others, I say, who learning the base Habit of hard Drinking, have ruin'd their bodily Constitution, stabb'd their Reputation and run thro' their Estates; your Health and Honour, your Wealth, your Lives, your Souls are at Stake! Pray consider your Ways and be Wise! Miss but this Rock, and ~~hope~~ hope

hope you'll have a prosperous Voyage. But in case you so disregard the Dictates and Directions of the two excellent Pilots, God Almighty has mercifully put you under (or committed you to the Care of) viz. Reason and Grace, that you suffer your selves (thro' the Allurements of any *Syrens* whatsoever) to be driven and cast upon this most horrible Rock, infamous for the Destruction of Thousands : I must confess, my Hope then sinks, my Faith fails, and afflicting Fear and Sorrow prevail and take Place ; that you'll be inevitably unsuccessful and unhappy throughout your whole Course and Voyage in this World ; and as to the other, let me again inculcate upon your Memories, that Assertion of the inspir'd Apostle, *No Drunkard shall inherit the Kingdom of God.*

We must own that Drunkards may be reclaim'd, and become good Christians, as in the Place last cited. *Paul* reminds the *Corinthians*, that some of them had been Drunkards, but that they nevertheless (upon Repentance and Regeneration) were washed, sanctified and justified in the Name of the Lord *Jesus*, and by the Spirit of God ; by which means all Drunkards may be redeem'd from their vile Conversation, as in Self-Denial, they Copy after his great Pattern, the noble Emblem, true Standard, shining Mirror of Humility, Temperance, Mortification, and all moral and divine Virtues. Yet, if I may be allow'd to speak from my own impartial Observation, and the real Nature and Circumstances of Things, when this Vice is once become habitual, and interwoven in the Dispositions, Affections and Practices of Men, few or none get entirely rid of it : It's up-hill work to storm and demolish such a strong Fort of Satan. Wherefore let me entreat and tenderly advise all my Fellow-Creatures in general, of whatsoever Age, Sex, Denomination or Quality, cautiously to nip this Vice in the Bud, crush it in its first Seeds and most minute Appearances, lest, when it has got head and footing, it obstinately

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bid Defiance to all Endeavours and Remedies ; which Advice is thus elegantly exprefs'd by the Poet.

*Principiis obsta ; serò medicina paratur,
Cum Mala per longas invaluerè moras.*

OV. TRIST.

Wine and Women are often join'd in Expression, and indeed we may reasonably suppose, that the first opens the Way, and often seduces to the last ; for Men being inflam'd with Wine, are often led by the Devil into Lasciviousness, even at his Beck, as his meer Slaves and Vassals, agreeable to the Apostle, where he first dehorts from Rioting and Drunkenness, then from Chambering and Wantonness ; implying that the first draws into the last, as in Effect it does, and that but too frequent. Rom. 13.
13.

Intemperance therefore may be justly call'd the Devil's Train to the Devil's Snares and Pit-falls.

The Judgment of the *Waldenses*, those first zealous and sincere Reformers, concerning Taverns and Publick Houses for Treats and Pleasures, (with which the Land swarms now a Days) I here insert as follows :

“ A Tavern, say they, is the Fountain of Sin, the
“ School of the Devil ; it works Wonders, fitting the
“ Place : It is the Custom of God to shew his power
“ in his Church and work Miracles ; that is to say, to
“ give Sight to the spiritually blind ; to make the
“ Lame to leap, the Dumb to sing, the Deaf to hear :
“ But the Devil doth quite contrary to all these in the
“ Taverns, and the like Places of Pleasure ; for when
“ the Drunkard goes to the Tavern, he goes upright,
“ but when he comes forth, he cannot go at all, he
“ has lost his Sight, Speech and Hearing too.

“ The Lectures that are read in this School of the
“ Devil, say they, are Gluttonies, Perjuries, Lyings,
“ Blasphemies, Flatteries, and diverse other wicked
“ Villanies and pernicious Effects, by which the Heart
“ is

“ is withdrawn further and further from God. And
 “ as the Book of *Ecclesiasticus* saith, the Taverner shall
 “ not be freed from Sin.”

Some may probably here return upon me, cannot we drink merrily and have a jovial Bout now and then, but we must run the Lengths thou speak'st of? God forbid we shou'd stray so far!

Answer. Charity leads me to believe that some may drink to Excess, and yet not proceed peradventure to Lewdness, and the Debauchery mention'd: Yet let me tell my Readers, Drunkenness itself (and go no further) is abominable enough ; it contaminates the whole Frame, Soul, Body and Spirit, disqualifies for God's Service here, and his Kingdom hereafter, according to the expresse Declaration of the Apostle more than once before cited.

Besides to drink to Excess, whereby Reason is overcast, the Passions and Lusts of the Flesh set on Fire, the Nerves of virtuous Resolutions relax'd, Persons unman'd, and laid open (as unfenced Cities) to the Ambuscades, Rapines and Cruelty of an avowed Enemy, is most dangerous, fool-hardy and presumptuous, notwithstanding you might, when Sober, firmly resolve never to run such Lengths, altho' you shou'd adventure to take the Liberty of frequent carousing and drinking Bottle after Bottle. For oh! how shall a naked and unarm'd Man defend himself against a potent and armed Foe? Wou'd it not argue folly and indiscretion in the highest Degree, to put such an Opportunity into the hands of a malicious Adversary, that is constantly seeking Advantage and Occasion against us?

This is the Case of wretched Drunkards; altho, whilst out of their Cups, they seem begirt with some Armour, to have some Resolution, Strength and Forces to defend themselves withal; yet after the taking of a good hearty Bottle, they commonly Surrender, are taken Captive, and insensibly stripp'd. The Captivity
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of such is two-fold, and most miserable, not only of the Body, but of the Immortal Soul ! Good Christians may be taken by the *Algiers*, and being Slaves in Body, may be sorely harass'd ; but their Souls and Spirits may at the same Time be at true Liberty and Peace : But, alas ! so dismal is the Slavery and Vassallage of those deplorable Wretches, that they are neither fit for Heaven nor Earth ; but even as temperate, just, pious Christians are, in Degree, in Heaven upon Earth ; so filthy Drunkards are in (or bordering upon) Hell upon Earth.

In the Words, therefore, of *Joel* i. 5. I call upon these unhappy Creatures, with much Commiseration, of their piteous Case ; — *Awake, ye Drunkards, and weep and howl all ye drinkers of Wine, &c.* as saith *Isaiah* v. 18. *Wo unto you that rise up early in the Morning, that they may follow strong Drink, and continue until Night, till Wine enflame them !*

5. *Mighty Men to mingle strong Drink.* These are a Sett of Men, different in some Respects from their Brethren aforemention'd, who probably may be accounted, and perhaps deem themselves brave Fellows, but upon an impartial and strict Scrutiny they will appear to be sorry, woful Wretches, and were so judg'd and reputed by the good Prophet, who in this Manner cries out, and reads their Doom, viz. *Wo unto* *If. v. 22.* *them that are mighty to drink Wine, and Men of Strength to mingle strong Drink.*

Nay one of these ignominious Hero's can take in, and bear without Faultering either in Tongue or Foot, as much strong Liquor as wou'd intoxicate half a Dozen of some sort of Men : Yea verily, to such an unaccountable Pitch of audacious Insolence, are these hot Headed, unthinking Bravado's arriv'd, that they even Glory in their own Shame, and seem mightily to rejoice when they have drunk others down, greatly exulting upon so base and infamous a Victory, where-
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by they have render'd so many unfit for God's Kingdom.

Isaiab. lvi. 12. These are ready to excite one another, as some did of old, *Come, says one, I will fetch Wine, and we will fill ourselves with strong Drink, and to-morrow shall be as this Day and much more abundant !*

Ecc. ii. 9. Let me call upon and speak unto each of these inglorious Victors, in the Phrase and Figure of the Preacher, — *Rejoice, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes ; But know thou, that for all these Things God will bring thee unto Judgment.*

Thus these ignoble, mighty Men, go on in their Career, as triumphant Victors, but alas ! in a while they fall Victims to their darling Lusts and Excess : Yea, tho' some of them may hold it out seemingly for a considerable Time, insulting over their Pot-Companions of weaker Constitutions and Capacities ; yet all this while they are gradually and almost insensibly running thro' their Health and Estates, and (which is most to be Lamented) doing Violence to their poor never-dying Souls. How many of these poor inconsiderate People, having (by this Kind of loose Living) abus'd and spoil'd, good and hale Constitutions, and shortned their Days, upon dying Beds have been heard to bewail their irreparable Loss, in most mournful and pathetick Strains ? But the Mourning in Time is but a light Balance with Mourning in Eternity ! There is a Mourning when the Flesh and the Body are consumed spoken of in *Prov. v. 11.* That's the Mourning to be prevented by a pious Life thro' *Jesus Christ* our Lord.

There be moreover appertaining to this Class, a Sort of Men, who, tho' they don't go so far as their Brethren last spoken of, by endeavouring to inebriate others, that they may thereupon (basely) Triumph ; yet after a more sly and close Manner, drink as much

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one Day after another, as would almost maintain their Families, yet seldom seem concerned in Liquor; by these Proceedings they are so habituated to this their demure Way of Drinking, that they very rarely Reform till Poverty restrict their Liberties, and rendering them sober whether they will or no, thus they make a Virtue of Necessity. These are no doubt to be accounted intemperate Persons, altho' they may challenge the World that they have scarce ever been Drunken, because they can carry their Burden so even and slyly; they may, it's true make a Figure and Bustle in Business for a Time, yet Ale marrs the Market, they swallow the Gains, and bury their Profits in their Bellies. Their Minds are Vitiated, they love Company, the Ale-pot diverts 'em from duly attending upon their Affairs and Servants; their Houses and Shops are as Prisons to 'em; Ale-Houses and Company their Elements.

How hard must it be for these Men of Strength, when they have wallowed most of their Time in strong Liquors, now to be starv'd in the *Fleet*, *Compter*, or some *pinching Goal*? There they drink *Rue* and *Bitters* for their *Sweets*, and often suffer *woeful Want* for their *wilful Waste*.

6. *Drunkards of Ephraim*, are the Shepherds and principal Men of the Church under every Denomination; Numbers of whom, highly professing the Christian Name and zealous for their own Orthodoxy, deem themselves in a peculiar Manner the Children of God, Members of Christ, and Inheritors of the Kingdom of Heaven; being also by their own express Promises and Covenants bound to renounce the Devil and all his Works, the Pumps and Vanities of this wicked World, and all the sinful Lusts of the Flesh; yet do not only unman and unchristian themselves by *Intemperance*, and render themselves unfit for God's Kingdom; but lie under the like dreadful Delemma as their

Predecessors

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Predecessors in the Time of that Prophet who spoke thus in the Name of the Lord, *Wo to the Crown of Pride, to the Drunkards of Ephraim, whose glorious Beauty is a fading Flower, which are on the Head of the Fat Vallies of them that are overcome with Wine. The Crown of Pride, the Drunkards of Ephraim shall be trodden under Foot.*

How many from low and obscure Stations, have, by *Temperance* and *Industry*, (thro' the Blessing of Providence) been advanced to a considerable Pitch of Reputation and Service in the Church and Commonwealth; whilst *Intemperance* degrades many mighty Men from their Seats, in all Respects, insomuch that the same dismal Elegy wherewith King *David* lamented the Overthrow of *Saul* and *Jonathan*, may be taken up over those Elders and Leaders, that have unhappily been ensnar'd by this mischievous Stratagem of the Devil, *The Beauty of Israel is slain upon thy high Places: How are the Mighty fallen! Tell it not in Gath, publish it not in the Streets of Askelon, lest the Daughters of the Philistines rejoice, lest the Daughters of the uncircumcised Triumph. Ye Mountains of Gilboah (O Intemperance!) let there be no Dew, neither Rain upon you, nor Fields of Offerings, for the Shield of the Mighty is vilely cast away, the Shield of Saul (the Leader of the People) as tho' he had not been anointed with Oil. Ye Daughters of Israel weep over Saul — How are the Mighty fallen in the midst of Battle? O Jonathan thou wast slain in thine high Places! I am Distressed for thee, O my Brother Jonathan! How are the Mighty fallen and the Weapons of War perished.*

The shameful Misconduct of such as make, or have made a large Figure in religious Society, and yet are, or have been Slaves to this scandalous Vice, is severely reprehended by the Prophet as follows: *But they also have erred thro' Wine, and thro' strong Drink are out of the Way. The Priest and the Prophet have erred thro' strong Drink, they are swallow'd up of Wine, they are out of the Way.*

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The Prophet having made these Animadversions upon the Errors and Corruptions of Priests of that Time, and solicitous for a Succession of a better set of Men in that sacred Function, asks in the next Verse, *whom shall he teach Knowledge? and whom shall he make to understand Doctrine?* which is answer'd thus, *them that are wean'd from the Milk, and drawn from the Breasts;* that is, they who are redeem'd from their old natural bad Habits; for he adds, *Precept must be upon Precept, Line upon Line, here a little and there a little;* and in V. 11. he seems plainly to set forth, that God Almighty prefers and chooses innocent Persons, tho' illiterate, before the eloquent Drunkards, which are meer tinkling Cymbals and sounding Brass;—adding, *for with stammering Lips, and another Tongue will I speak to this People.* How then can Drunkards who have no right to the Kingdom, help others in their Way thither with meer empty Cant about Divinity.

The terrible Case of *Nadab* and *Abihu*, recorded in the Scriptures as Ensamples to Posterity, might if duly consider'd, be a home Check upon all our mean, base, fordid, fuddling and presumptuous Pastors, throughout Christendom; whether they cover their filth with a Surplice, or in what communion soever they pretend to Officiate; for these two Sons of *Aaron*, having, thro' Intoxication (as it is generally believed) let the true and heavenly Fire go out, and in the Room thereof substituted and offer'd strange Fire, were, for their Intemperance, Negligence and Presumption, burnt with Fire from the LORD, and died upon the Spot: And to prevent the like Miscarriage for the future, it pleas'd Divine Wisdom immediately to issue out the following Prohibition, *Do not drink Wine, nor strong Drink, thou, nor thy Sons, when ye go into the Tabernacle of the Congregation, lest ye die: It shall be a Statute for ever throughout your Generations, and that ye may put Difference between holy and unholy, and between clean and unclean: And that he may teach the Children*

Lev. 8.
10. 11.

Children of Israel all the Statutes which the Lord hath enjoined them by the Hand of Moses.

In which Verses these three Things seem plainly to be intimated, *first*, That as drinking Wine, or strong Drink, was the Reason of *Nadab and Abihu's* Miscarriage in divine Service, that the Cause should be thenceforward for ever taken away by a strict Observance of this Command. *Secondly*, 'Tis observable that a sober and serene Mind is requisite to make right Distinctions among the People in the Ministration of divine Duties and Services, *that they may put the Difference between Holy and Unholy, and between Clean and Unclean.* *Thirdly*, This Prohibition was given, that all concern'd, especially in the ministerial and sacerdotal Capacity, might with the more Authority, Perspicuity and Soundness of Mind, as the Oracles of God, speak to the People, *and that ye teach the Children of Israel all the Statutes which the Lord hath spoken by the Hand of Moses.*

O ye Pastors, Elders and Teachers, beware of this spoiling, infecting and encreasing Leprosy of Intemperance! Least it be justly said of you as of old, *The Leaders of this People cause them to err, and they that are led of them are destroyed*; and ye mourn at the last, when the Flesh and the Body are consumed! O all you Ministers who may, perhaps, be wont to drink hard, or at least to take in your animating and vivification Draughts before Sermon; remember the Prohibition of divine Authority,—*do not drink Wine, nor strong Drink, when ye go into the Tabernacle of the Congregation, lest ye die.* But 'tis very odious to observe how zealously some Men can prate about Religion, flush'd with Liquor, and how flat and stupid they are in respect to Religion, when cool.

Wherefore if such special Provision was thought necessary to prevent Misconduct of this kind, in the less glorious Dispensation; what Manner of Men ought we to be (especially the Shepherds and principal Men)

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in all godly and exemplary Conversation, Charity, Sobriety and Temperance, now in this most glorious Dispensation of the Gospel.

7. *Close-home Drinkers*, Are not only Brethren, but even Twins to the Drammers first mentioned, especially in respect to the Privacy of Proceeding in their Business, differing in this, that the Drammers are for Brandy, Rum, Geneva, or the like, but these for good Ale or strong Drink, and go on after a more vulpine and clandestine Manner, than any other of the filthy Gang; they are more Pharisaical, and not so bare-fac'd, yet unmask the sly Fellows, and you'll find 'em Branches of the Stem we have been treating of. These haunt neither Alehouses nor Taverns; they'll not expose themselves like the other Tribes; they don't Rant and Huzza; they are ready to bless themselves, because they are quiet and kept at Home, offering Violence, or yielding Disturbance to none; yet this specious Cloak is too thin and narrow to cover and defend them against the just Imputation of Sin.

For they so incessantly ply their Pots in their private Apartments, daily and hourly, that they manifestly steer a pace towards the same Country that their other Fellows do, only they take a more hidden, singular or less obvious Road. They, nevertheless, insatiate their Senses and Capacities, impair their Health, waste their Substance, render themselves ridiculous and contemptible in their Families and among their Servants; who cannot but now and then make shrewd Remarks of their Masters and Mistresses folly, expose them at their Pleasure, and sometimes take Advantage upon this their odious Weakness: Besides, in *These* Religion is at a Stop, tho' they may sometimes hear the Word, yet their Lust after strong Drink has so stupify'd them, and made them as lifeless Lumps of Clay, as to the Purity and Spirituality of divine Gospel-Workship, that in them the Seed is choaked; in that State

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they are not fit for Service in the true Church Militant here on Earth, nor, consequently, fit for a Share in the triumphant hereafter.

'Tis afflicting to consider how Persons of this Class, as well as the others before and after-mention'd, be- num, besot, and disqualify themselves for answering the End of their Creation, to serve and love God and their Neighbour; they are enthrall'd to their darling *Last Intemperance*, that's their God, their Neighbour, their All.

8. *Meer Sotts*, are a stupid Parcel of sorry Fellows so resolutely true to the bad Cause, yea, so entirely abandon'd, and fully resign'd to the Will of the Flesh, in this base respect, that they almost without Inter- mission toss up their darling Pots the Year round, 'till their Eye-sight, Memory, Nerves, Brain and whole Frame are so spoil'd, embarrass'd and confus'd, that they are in a great Measure incapable of all things but hard Drinking, and that scandalous Trade they drive so long as they are able to get their shaking Hands to their Head; and being thus by constant fuddling be- num'd and stupify'd, that Nature (and the very Earth such tread on) groaning under her Burden, no longer able to perform her Functions in a House where such Anarchy and Confusion are admitted, and such Violence done to her laudable Rules and Oeconomy, at length sinks under her Load, so the wretched Sotts miserable expire, and die Martyrs in the Cause, being their own Executioners, as, indeed, most hard Drin- kers are.—Then shall the Dust, as saith the Preacher, *return to the Earth as it was: and the Spirit shall return unto God who gave it.*

Ecc. 12.
7.

But oh! this is the afflicting Consideration, that such contaminated Souls ascend to the righteous but tremendous Tribunal above, there to be arraign'd and sentenc'd according to their Conduct in this World; and yet it's quite repugnant to sound Reason, the Na-
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ture of Christianity, and the Terms of Salvation laid down in holy Writ, that they (having so long dwelt in the filthy stinking polluted Cottages, even in the unclean Bodies of Drunken Sotts) shou'd at, or after Dissolution take their Flight from these Cages of unclean Birds, these holds of foul Spirits, into the holy Kingdom of Heaven, those peaceful Mansions of Bliss and Glory, where redeem'd and sanctify'd Souls live and reign for ever with the Lamb their Redeemer, having wash'd and made white their very Robes in his Blood, and so by him are presented to the Father without Spot, Wrinkle, or any such Thing. Nay, nay, the Apostle rightly asserts *the Drunkard shall not inherit the Kingdom of God*; and again, *without Holiness, no Man shall see the Lord.* Heb. 12.
14.

To which some may object, Christ has dy'd for Sinners, and by his Blood we hope to be sav'd: He can change us in a Moment, in the twinkling of an Eye, tho' we may not get Mastery over, but be Servants to Sin and Corruption Term of Life.

Answer. The Omnipotency of our blessed Saviour is not in the least to be question'd; but we must consider that as he is worthy of his divine Attribute, Almighty, so also he is of his divine Attribute, Just.—His Ways are equal, Man's Ways unequal; he dy'd for Sinners we humbly and thankfully own, but not by his Death to purchase Liberties and Indulgences for them, that they might wallow in Sin all their Life, and at last be admitted and received into Glory, but that by the Work and Power of his Grace, he might mortify, regenerate, sanctify, justify, perfect, and so fit them for Glory: For he dy'd for Sinners to save them from their Sins, not in their Sins, according to the Angelick Record. *Thou shalt call his Name Jesus, for he shall save his People from their Sins.*—And Matt. 1.
27. again, *ye know that he was manifested to take away our Sins.*—Again, *For this purpose the Son of God* 1 Jo'n,
3. 5. 8. *was manifested that he might destroy the Works of the Devil.*

John 1. 29. **Devil.** Also John Baptist speaketh thus, *Behold the Lamb of God which taketh away the Sin of the World.*

Moreover, Christ has taught us as well by Pattern as Precept, that Self-Denial is absolutely essential to *Matt. 7. 21.* Salvation, positively declaring on this Wise, *Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the Will of my*

1 Cor. 6. 10. *Father which is in Heaven.* Therefore no Drunkards shall enter into the Kingdom of Heaven, according to the

positive Doctrine of the above-cited Apostle. *John 8. 34.* *Whoever committeth Sin is the Servant of Sin. He that committeth Sin is of the Devil.*

Wherefore how unreasonable then it is, that they who willingly serve Sin and the Devil it's Author, *i. e.* gratify their sensual Appetites here on Earth, shou'd think or expect to be rewarded, and triumph in Bliss and Glory with God in Heaven hereafter? How shall those triumph who don't obtain a Victory? Shall Slaves carry'd away Captive sing triumphant Songs? Do Men serve one Master, and expect Wages of another? To argue that we may serve the Devil here in Time, and inherit God's holy Kingdom hereafter, is not only point black opposite to Justice, the adequate Reason of Things, and the Tenor of the Gospel, but even destroys and annihilates Self-Denial, and the mortifying the Deeds of the Body thro' the Spirit. Moreover, the long continued Custom and Reign of this base Impiety, together with the vile Example of such as are accounted trading Men in Towns, Countries and Cities, have, in a great Measure, taken away the Sense of the Sin. Nay, verily hard Drinking in this Age appears as tho' it was with some a fashionable Thing, or a necessary Qualification for, and material Ingredient in the Composition of a Gentleman.

Again, it may be objected, that God is Merciful, he may give Repentance to the most vile Drunkard on his Death-Bed, and therefore grant him Remission of Sins as he did to the Thief on the Cross. **To**

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To this Objection, which is like the former, I Answer; we freely own that God is merciful, gracious, long suffering and full of loving Kindness; yet, as above, he is just too; and wilfully to go on in a Course of Immorality, because he is abundant in Mercy, is to presume upon his Mercy; to be most Vile, because he is most Merciful; to abound in Vice, because he abounds in Mercy.—*O Lord keep back thy Servants from presumptuous Sins,* cries the Royal Psalmist. He is merciful in calling to Sinners to return, in affording them Grace, whereby they may return, repent and live; subdue their corrupt Lusts; disclaim their bad Habits and Courses, and by the Virtue and Efficacy thereof be changed and converted from sensual, carnally-minded, proud, covetous, fraudulent, irreligious and intemperate, into chaste, spiritually-minded, humble, liberal, just, devout and temperate Persons. According to the Apostle's Doctrine, *The Grace of God that bringeth Salvation hath appeared unto all Men, teaching us, that denying Ungodliness and worldly Lusts,* (of which Drunkenness is one of the worst) *we should live soberly* (i. e. Temperately) *and righteously* (i. e. justly in all our Dealings) *and Godly* (i. e. devoutly and religiously) *while in this transitory World.*—In the 14th Verse he tells us why Christ dy'd, and gave himself from us, viz. *That he might redeem us from all Iniquity,* (mark that) *and purify unto himself a peculiar People zealous of good Works.* Ps. 119.
13.

Awake, therefore, O ye meer Sots and Drunkards of every Class out of your Lethargy and filthy Dreams, and under the Banner of Christ, by the Sword of the Spirit, manfully fight against this your Souls deadly Enemy, ever bearing in Mind this peculiar Motto,—*No Drunkard shall inherit the Kingdom of God!* Christ dy'd not for you, that you should wallow in Impurity, but that you might thro' Faith in him, by the Aid and Assistance of divine Grace appearing in your Hearts and Consciences for your Salvation, be redeem'd and purify'd. Tit. 2.
11, 13.

purify'd from this and all Iniquity, and so be fitted for an Inheritance amongst the sanctify'd, in the holy Mansions of Bliss and Glory, which you miserably forfeit and deprive your selves of, so long as you give the Reins to your vile Lust and Appetite, in this your wicked, corrupt and debauching Course of Life, notwithstanding Christ's Death and Sufferings, and universal saving Grace by him purchas'd for your Salvation; and notwithstanding your belief in, and confession to the Doctrine of the Gospel with your Tongues, while you remain in this unholy and polluting Practice, your Souls are filthy, you are excluded God's holy Kingdom, for, *without holiness no Man shall see the Lord*, as saith the Apostle.

Heb. 12.
14.

There have been, and are some Persons, who by their natural Inclinations and Dispositions are strongly addicted to the foul Lust now before us; yet, they seeing this Sin to be exceeding sinful, seem stoutly to war against it: But for all this thro' the Frailty of poor corrupt Nature, the close besiegings of the grand Enemy, (who knows, attacks and invades the weakest Place) as also often by the influence, insinuations and prevalence of Company, are, now and then, unhappily allur'd to unman themselves with too much strong Liquor, and thereby to lay a Foundation for Repentance, who, as soon as they have slept themselves sober, begin with aching Heads and Hearts to bewail their Folly, in that they have been so beguil'd and entic'd into this horrible Snare: Thus the poor Creatures relent, repent, mourn and form mighty warm Resolutions of becoming more circumspect for the future; standing therefore upon their guard, they nobly for a while, stave off the Enemy, 'till some fresh Occasion or other present it self: Some Town's-Meeting, some Club, some Wedding, or such like dangerous Opportunities occur, wherein these late Penitents (like the Sow that having been once wash'd, soon returns to her natural Custom of wallowing in the Mire) again fall

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fall into the old Gin, are taken with the former Bait and Hook, under the Smart whereof (being come to themselves, and found out in the cool of the Day) they again lament their Folly in relapsing, beg Pardon of God, and resume their Resolutions of Amendment. Thus they go on, and very few there are of this Sort that ever conquer this Passion. Now, tho' those kind of Men are not abandon'd to this Lust, as are their Cousin-german Penny-Pot-Men, Tiplers, Tavern-haunters or Meer-Sotts, &c. because the first do but now and then plunge themselves into this Gulph; the last are constant Practitioners, and very frequently buried in it, yet the first are not to be excus'd and daub'd up in this Circle they run of sinning and repenting; but seeing there is Balm in *Gilead* for their absolute and perfect Remedy, and Christ the Physician of Value, they are the more to be awaken'd, rous'd and alarm'd to watch and pray without ceasing, that they enter not into Temptation; for tho' the Flesh be weak, the Grace and good Spirit of God is administer'd to them, in order to give them power over their Passions, and, in short, to help them to crucify the Flesh with the Lusts thereof. *For if ye live after the Flesh, saith the Apostle, ye shall die, but if ye thro' the Spirit,* adds he, *mortify the Deeds of the Body ye shall live.*

Arise, therefore, O ye Drunkards of every Class, and apply timely and warmly unto Christ for his Sovereign and never-failing Aid; always considering this, that the greater the Cross is, the heavier the Crown will be; the more Self-Denial, the brighter the Virtue. Remember our Saviour's own Words, viz. *For whosoever shall save his Life shall lose it; and whosoever shall lose his Life for my sake, shall find it. For what is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul? For the Son of Man shall come in the Glory of his Father, with his Angels; and then he shall reward every Man according to his Works,*

Matt. 1,
6. 24,
25. 26,
27.

I verily believe this is the most obstinate Distemper, and the hardest to cure or get rid off of all others, for divers Lusts weaken and cool by reason of Age, and the Decay of natural Vigour and Fervour; but the Drunkard, that has, in his youthful Days, rais'd and kept up his Spirits with strong Liquors, finds, if he live to declining Years, rather greater demand for frequent Recruits and Support from his vivific Draughts than before time.

Drunkenness once rooted in Men too generally accompanies them to the End of their Race, which tho' it be not insuperable, yet we may safely say of it, as Christ did of a certain unclean Spirit,—*This kind can come forth by nothing but by Fasting and Prayer.*

Now in case this Vice, or any other, was invincible and never to be master'd, then might the Circle-Runners have some Plea or Room for Apology: But inasmuch as for this very End the *Messiah* is come, and by him the Grace and Power whereby you may conquer your Passions, subdue and mortify this and all other your Corruptions: Let all, I say, duly and timely apply to this blessed and effectual Means, that so by the Virtue thereof you may in a sober, righteous and godly Course of Life travel on to an happy Death, and by that Door enter into eternal Life. What the Lord said unto tribulated *Paul*, under much Temptation and Difficulties,—*My Grace is sufficient for thee, &c.* in effect he speaketh to every one, having, I say, dispens'd a sufficient Portion of the same all-sufficient Grace, as the sovereign, catholic, infallible, effectual Remedy and Antidote against all their Souls Temptations, Maladies, Infirmities, Corruptions and Sins whatsoever.

Some may probably Query, why I make such a stir about this particular Enormity, since there are a great many others seemingly as heinous and black, and as much, or more spoken against in holy Scripture, v. 9. *Fornication, Adultery, Theft, Murder, &c.*

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I Answer as above, because this is not only in it self a capital Crime and raging Plague, in these sorrowful Days, but is also productive of, or leads into most other Vices; nay verily, it appears to be the most destructive to Christianity, and the Progress of the Reformation of all other Immoralities, as being, I say, not only vile, but productive of Villanies. But alas! this growing Impiety is now become so customary and familiar both to Bench and Pulpit, that as to the Lash of the Law, it almost, if not altogether, goes off with Impunity. Thus it has not only got a mighty Head, but likely if not stopp'd in Time, to prove as an overflowing Deluge to the Souls of Men, carrying all before it, being, thro' long Custom and the constant (but shameful) Practice of the Sin, now not deem'd and accounted so pernicious and scandalous as it really is, and will appear to be, when Christ the righteous Judge of the quick and the dead, shall, with Glory, come to Judgment as a King of Terrors to filthy Drunkards of every Class, and impenitent Sinners of every kind! O my People, saith the Lord, *they which lead thee cause thee to err, and destroy the Ways of thy Paths! The Leaders of this People cause them to err, and they that are led of them are destroyed.* This was the Complaint formerly, and there's too much room for the like in this our depraved Age! Good Precepts and bad Examples will never rightly encourage, but rather obstruct the Reformation.

If we impartially inspect the black Roll and Catalogue of Drunkards, we shall therein see enlisted Persons of all Ranks, even from the Dung-hill to the Court, as so many Slaves and Vassels to this infamous Lust.

1. In the first Station how oft have we met with Beggars going up and down the Country with the rubicund Faces of Drunkards, importunately, under various Pretences, and by various Wiles begging half-pennies,

pennies, that they may therewith offer a whole Drink-offering to their adored Idol Intemperance.

2. Tinkers with Budgets on their Backs, Colliers, common Porters, Day-Labourers, &c. are frequently so Als-rid by this base Passion, that they with much eagerness, dedicate (in a great Measure) their whole Earnings to this voracious Dagon.

3. Journeymen Combers, Weavers, Shoe-makers, Clock-makers, Watch-makers, White-smiths, Black-smiths, and too many of all other Crafts, are (but too generally) so captivated and besool'd by this abominable Lust, that tho' their weekly Incomes be large and considerable, they very often swallow all, (or the major part) to the great injury and starving of their Families, (that have 'em) and frequently to the notorious Abuse and Oppression of their respective Parishes, where such sottish Spend-thrifts have gain'd Settlements. How are Families reduc'd to the Beggar-staff, Parishes burden'd, Towns loaded with necessitous Persons, all owing, in a great Measure, to this execrable Contagion.

4. Master-Workmen in each Art and Mystery, great Tradesmen, tip-top Merchants also are so much and frequently mancipated to this Vice, that 'tis rare to find one in these Stations giving, or fit to give either good Example or Precept to their Dependants or Inferiors: And it is a great Rariety to meet with a very ingenious Artificer of any Sort, who's not culpable herein. Whence proceeds that so common Remark, *such an one is an exceeding ingenious Person, but he likes a Cup of Drink too well.*

Neither yet doth the Leprosy stop here, it creeps like Ivy to the House-Top, and even all over the House; it ascends both Bench and Pulpit as aforesaid; so that tho' both civil and divine Laws strictly forbid Drunkenness

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kenness, with due Penalties annex'd for the Violation thereof; yet, nevertheless, so great Corruption, even in this very Respect, has invaded too many Ministers, in both Capacities, that in a very faint and languid Manner they wield their Sword against this destructive Monster, whilst by their Lives and Actions they openly declare themselves it's Slaves and Votaries; inso-much that, in fine, these two Observations of the Prophet and the Poet may aptly and deservedly be cited in our Age.

Turpe est Doctori, cum Culpa regarduit ipsum. CATO.
When his Faults check him, 'tis the Teacher's Shame.

For the Leaders of this People cause them to err, and they that are led of them are destroy'd. Which just Reflections ought loudly to be sounded forth as with the shrillest Trumpet, as often as this noisome Pest of Intemperance infects not only the Parson, Justice, and the Lawyer, but also climbing still higher, catches Men in yet more elevated Stations of Life; and thus having infected the inferior and depending Members, it proceeds along in Order, if possible, to 'taint the very Head too. O Times, O Manners! May we not justly cry out, with respect to this growing Evil, with the mournful Prophet of Old. *The whole Head is sick, and the whole Heart is faint. From the Sole of the Foot even unto the Head there is no Soundness in it, but wounds, and bruises, and putrifying Sores, &c.*

Isa. 1.
5. 6.

May the God of Heaven, thro' Jesus Christ our blessed Lord and Mediator, mercifully interpose by a plenteous and powerful Effusion of his Grace and good Spirit, to the effectual awakening and turning the Hearts of Men from Darknesh to Light, and from the power of Satan to God, lest the Deluge of this direful Intemperance, the Inlet to other Vices, absorb and sweep away all before it, like a poisonous and impoisoning Stream issuing from the infernal Abyss, to contaminate

taminate and drown the Souls of Men in Perdition and Destruction.

Weddings, Christenings, Funerals, Fairs, Markets, Town-Meetings, Sessions, Visitations, Horse-Races, Elections, &c. are Opportunities wherein Intemperance generally rides in Triumph.

'Tis lamentable, and no small Disgrace to our Church of *England*, that it frequently comes to pass at the baptizing of their Children, just when the Sureties have promis'd and vow'd the three great and necessary Things, in the Name and on behalf of the Child or Person baptized, 1st, *That he shall renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh, &c.* They presently return, after they have christen'd the Child, to a plentiful Dinner, and by Excess of Drinking (several in the Company) do so miserably both unman and unchristian themselves, that (according to the aforesaid Apostle's Doctrine) *they unfit themselves for an Inheritance in the Kingdom of Heaven.* Oh absurd Confusion! Oh barefac'd Contradiction! Alas! poor Christendom, cover'd with thick Darkness! They pretend to make innocent Children (those dear Lambs of whom Christ speaketh thus,—*suffer little Children,*

Mat. 19. and forbid them not to come unto me; for of such is the Kingdom of Heaven) Members of Christ, and Inheritors of the Kingdom; and farther promise for them Perfection, which, at the same time, some say is not attainable, and this done, immediately run into Excess and Drunkenness at their christening Dinners, whereby the poor infatuated Slaves, pretending to make one innocent Child an inheritor of God's Kingdom, render divers adult Persons incapable of inheriting it by their Excess and Drunkenness.

And at Christmas, whilst under pretence of gratefully remembering and acknowledging the venerable Nativity of our blessed Saviour and Redeemer, vast Numbers lay aside their Business, shut up their Shops, and

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and suspend their lawful Concerns, with respect to Negotiation or Mechanick Labours, insomuch that the sound of an Hammer or Anvil is now scarce to be heard in Town or Country; how Intemperance and Luxury then abound among both Rich and Poor throughout all thy Borders, O thou miserable depraved Christendom! What greater Contrariety can exist in the World, than to pretend the Dedication of certain Days to the Memory of Christ's Birth, who came to save his People from their Sins, being the *Lamb of God he taketh away the Sins of the World*, and at the very same Time, and during those very Days under this Pretext dedicated to give the Reins to their sensual Appetites and wallow in this gross and sinful puddle of Intemperance, even to a greater degree (probably) and more universally than at other Times of the Year. At that Time People seem to be let lose: Yea, Drunkenness and Revelling then look as if they were fashionable Things, and admitted in their proper Season, as tho' Men might with Authority commit Sin, so they do it but in Memory of Christ, who came to put an End to Sin. surprizing Folly! amazing Presumption!"

Yet I hope better Things of many of our Church of England, and other Communions too (and Things that accompany Salvation, tho' thus I speak) who are conscientious, sober and sincere in their Observations of Christenings and of Christmas. Likewise on Sabbath Days when we pretend to do no servile Work, but set the Time apart for divine Service, how many give the Reins to their Lusts, and drown in Liquor all Thoughts of Religion or a future State, notwithstanding the good and wholesome Laws both Civil and Ecclesiastical, provided on that behalf; which ignominious Miscarriage is much owing to the Irreligion, Covetousness and Corruption of the scandalous Inn-keepers of our Times.

—But more of this anon. *For Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.*

9. *Ranting-Rakes*, Are those profligate Wretches which ride Post with whip and spur in a full Career to Ruin, being of the very same Kidney with the young Wanton in one of the Spectators, who was at 60 of his Constitution before he was 25 Years of Age. These are somewhat different from their other aforementioned near Relations, in this particular Circumstance, that (they all being their own Executioners) the first die as Persons stabb'd or wounded, who, after some time wallowing and weltering in their Gore, at last expire; but these readily dispatch themselves; for as if they were weary of Life, Health and Wealth, with as much Expedition as possibly they can, do they sacrifice all the Three, and soon finish their precipitant Course, something like those desperate *Felo de se's*, who (if I may use the Simile) for the sake of quick Dispatch, with violent Hands, set loaded Pistols to their own Heads and Hearts. Thus do poor-unthinking Rakes swiftly pass from Time to Eternity! They come forth, indeed, like Flowers, but flee like Shadows, and abide not

The Life of Man, tho' he may by the laudable Measures and advantageous Dictates of Temperance, (thro' the leave of Providence) spin out the Thread of Nature to the very utmost Length, is but a short Span; yet into how narrow an Inch, yea Straw Breadth do these miserable rioting and revelling Rakes contract that Span.

The above pourtray'd *Drammers*, *Penny-pot-men*, *Tipplers*, *Tavern-baunters*, *close-bome Drinkers* and *meer Sotts* seem to pass over from Time to Eternity, as it were by a slow and lingring (but most commonly fatal) Consumption, but these sorry ranting Rakes by a galloping one: The first, as it were, ride on each an old Pack-horse, that's slow but sure, and will not stop till he comes at the End of his Stage; the last on a flying Post-horse, that travels as far in one Day, as the old Pack-horse in seven. So (alafs!) hasten these

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O Drunkenness! Drunkenness! thou cardinal and
 capital Sin, and therefore justly in Scripture rank'd
 amongst the blackest and most gross Vices! O thou
 prevalent Decoy, most crafty Artifice, and most artful
 Medium, whereby Satan most cunningly and effectual-
 ly works and gets in upon poor inconsiderate Mankind,
 and thus being inveigled, ensnar'd and enslav'd, they
 are not only disqualify'd for answering that glorious
 End of their coming into this World, but even then
 are led by him at his Beck and Pleasure, somewhat
 like unto those Fishes, which being, by the Persons
 desirous and designing to catch them, intoxicated and
 deprived of their Sense and Instinct of Self-preservation,
 by some insatiating Medium cast into the Wa-
 ters, float to the Side, and are easily taken by those
 whose Baits they cou'd not before be forced to meddle
 with.

How many Inventions do Captives to Intemperance
 find out to procure their (best lov'd) Liquor?
 How many she constantly sends out into the Highways,
 there to be Collectors from the Purses of honest Tra-
 vellers, (having generally first shatter'd these her
 Emissaries upon that black and tremendous Rock of
 Insolvency) and thence by way of Newgate disgrace-
 fully lands them at Tyburn?

Drunkards die guilty of a four-fold Robbery.

1st, Respecting their Maker, whom they by their
 Misconduct rob or deprive of the Honour and Homage
 due to his adorable Name from Man, (according to
 his original Formation) this most noble of all his visi-
 ble Creatures, upon whom he stamp'd the Characters
 of his own divine Image. 2dly, Themselves, whom
 by their loose Course of Life they debar from Felicity,
 which thro' the Cross and Power of Christ, they might
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have obtain'd by Faith and good Works. 3dly, Their Families, which they mightily injure by Extravagancy, Neglect, and their bad Example. And 4thly, Respecting the Common-wealth, which they deprive of the several good Services that sober Men do it, whilst Drunkards are its common Nuisances.

I've heretofore call'd Intemperance an epidemical Disease, and so it is indeed, for it infects too many of all Stations, Civil, Ecclesiastick and Military, yea, and so universally too, that I challenge all Christendom to mention one Country Village within all her Territories, that is entirely free from the infection hereof: Nay, I do really believe there's scarce one Family in Ten, that can say I'm upon a clear-board touching this pressing Grievance, this hateful Scurvy. Besides that most dreadful Effect this heinous Immorality is like to have upon the immortal Souls of Drunkards in a future State, in that it unfits them for, and excludes them from the Kingdom of Glory; it has very dismal Effects upon their Bodies here, by introducing Gouts, Palsies, Rheumatisms, Appoplexies, with a long black Train of other racking Distempers into their contaminated and tottering Constitutions, which often very feelingly torture those earthly and noisome Tabernacles which these Debauchees inhabit, and whose Foundations they have sapp'd and undermin'd by Luxury and a dissolute Life.

'Tis well observ'd and asserted by the judicious, that a sound Mind in a sound Body is the most compleat Happiness in this sublunary World: But alas! besotted Drunkards are unsound throughout Soul, Body and Spirit,—Emphatically unhappy therefore, and above all Creatures on Earth most miserable must these Slaves and Drudges of the Devil be.

A certain ancient Writer, one *Joseph Hall*, in his Vows and Meditations, says, “ Drunkenness and
“ Covetousness do much resemble one another; for
“ the more a Man drinks the more he thirsteth; and
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“ the more he hath still the more he coveteth. And for
 “ their Effects, besides others, both of them have the
 “ Power of transforming a Man into a Beast, and of
 “ all other Beasts into a Swine : The former is evident
 “ to Sense ; the other, tho’ more obscure, is no more
 “ questionable.”

Yet as like as these two Vices are, both in themselves and their Effects, ’tis surprizingly ridiculous to observe how extremely censorious the Drunkard and the Miser are reciprocally upon each other : Yea, how often is the latter heard in the most virulent Manner to revile the first, when he meets with him bezzling in the Ale-house, or raving and reeling in the Streets ! O with what a satyrical and contemptuous Finger does he point at his Brother Extreme, on the other side of the Question, crying out, There’s a Spend-thrift ! Lord bless me from such Extravagancy ! How the Wretch spends his Money, and runs thro’ his Estate ? I shou’d be sorry to be such a vile and scandalous Rake. God be thanked that I am not like him, and that he hath given me Grace to lead a better Life, says the close-fisted Miser in the Phrase of the old hide-bound Pharisee we read of.

On the other hand, the first beholds the latter with no less Disdain, petulantly and sneeringly inveighing against him to this Effect.—See ! there goes sordid Mr. Hold-fast, who dares not for his Life enjoy what he has ! Had I his Estate, i’d live like a Man ! When alas ! the one as well as the other is transform’d into a Swine. Thus they scurrilously hoot at, and scan the Imperfections of one another, each forgetting his own, and hereby verifying the Proverbs, *The Kettle calls the Pot black, and Vice reproves Sin.*

Wherefore let all Inn-keepers, Keepers of Ale-houses, Taverns. &c. seriously consider what a heinous Thing it is, and how they will answer it, for filthy Lucre’s Sake, to supply these poor Wretches with, and encourage them to drink Ale, Wine, or other
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spirituous Liquors, whereby they intoxicate, and render themselves unfit for the Kingdom of God. Some may say we have such Liquors to sell, and 'tis our Trade and Business to sell them to such as call for them, let them see to it that are Drunk, how shou'd we be blameable? Must we refuse to sell our Wares to such as call for them, and pay well? Or can we restrict our Chapmen to the Quantity they shall buy of us? Shou'd not the Pay-master be his own Carver in this Case?

Answer. 'Tis own'd in most Cases these Arguments may hold, but in this where so many dismal and ruinous Consequences ensue, every truly conscientious Inn-keeper, Host or Hostess, who duly remembers the Day of Judgment, wherein all things must be brought to Account, must be very careful how he or she becomes an Instrument, for filthy Lucre's sake, to hand out to Men strong Liquors in such quantities as to unman and reduce them to that unhappy Number, which the Apostle says, *shall not inherit God's Kingdom*. And were but each Ale-house, Inn, Tavern, &c. happily dignify'd with such a virtuous Host or Hostess, Governor or Governess, the much desired Restriction might probably be so laid upon these boundless Drunkards, as that the ruin which attends many might be in some good Degree stop'd, curb'd, prevented and discourag'd; so that the old Observation and Conclusion often made, might thenceforward become totally obsolete, and be no longer true, that more perish by Intemperance than by the Sword. As such a conscientious Care and Conduct in the Inn-keepers, wou'd be mighty conducive to their own Honour, and the Reputation of their own Houses respectively, and the Good of the Common-wealth, so also (which is their chief Interest) to their lasting Peace.—— Besides as its vastly base even once to sell Persons Liquor until they thereby are depriv'd of their Reason, and consequently transform'd into Beasts or worse; so it is egregiously

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unfair (if not dishonest and an imposition to the utmost Degree) for any that keep Inns, Ale-houses or Taverns, to continue from time (for their own self-ends) to fill Liquors to such sorry Creatures, as by drinking too much have already stupify'd themselves, bury'd and drown'd their Senses, and lost their distinguishing Faculty.

Wou'd it not be notoriously vile and infamous for any Shop-keeper to take an Advantage and impose upon the Weakness of Children and Idiots, by obtruding their Wares upon them, and so picking their Pockets, under the plausible pretext of vending their Commodities to those that demand them; how far this is parallel to the case of the base Inn-keepers, &c. (who for the sweetness of their beloved Gain, are ready from Year to Year to fill strong Liquors to poor infatuated Creatures as long as they will call for them, and for their own Bye-Ends, will suffer (yea encourage) them to continue their Course of hard Drinking, one Night after another, until the Wretches run through both their Estates and their bodily Health, and [what's most tremendous] render their Souls incapable of inheriting Heaven) I leave the candid and impartial Reader to consider.

Woe be to them that are guilty of this villainous Misconduct, and most flagrant Imposture! What Answer can these sort of Pick-pockets render to the just judge of the Quick and Dead? Certainly, they'll be found Speechless, not having on their Wedding-Garments, but will be ranked among the Extortioners, which together with the Drunkards, the Apostle asserts *cannot inherit God's Kingdom*, except they come to timely Repentance.

'Tis probable some covetous Inn-keepers have so preyed upon some poor abandon'd Drunkards, that at last (like greedy Cormorants) they have drain'd them to that Degree, that they have got hold of their Lands. Yea, 'tis amazing and melancholy to see what fine

Clothes have glided away thro' the Foffet, and what brave large Fields have been miserably swallow'd down the Throats of their Owners: Nay, what's too dear and near to these poor Vassals to sacrifice to their beloved Idol *strong Drink*; they with much Readiness and Alacrity prostitute to their darling Lust, Reputation, Health, Wealth, Body, Soul, with all other Interests Temporal and Spiritual, Time, Talent; all the good Offices which they might have been capable of performing in both civil and religious Society, had they happily avoided, and strenuously resisted the bewitching Spells of this odious Enchantress, this baneful Circe, *Drunkennes*.

Under how great Difficulties and Perplexities do some honest Men labour, who have frequently large Bills of their intemperate Sons or Wives to pay off to these fraudulent Innkeepers, perhaps their door-Neighbours, which Expence, Excess, Sin and Sorrow might have been (in a great Measure, if not wholly) obviated and avoided, provided the Liquor-Sellers had been Persons of Honesty and Honour!

There have been, and, we may hope, yet are some few in poor *England*, such honourable and conscientious Inn-keepers, as dare not load themselves with Guilt, by getting filthy Lucre after the sordid and surreptitious Methods aforesaid; but who get much Reputation and Credit to themselves and their Inns, by the honest Conduct, and christian Measures they take in the regular Management and good Oeconomy of their Families, particularly in refusing from a real Principle of Honesty to satisfy and gratify the pernicious Lusts of Persons given to (or likely to fall into the loathsome Sink of) *Intemperance*.

These were, and are bless'd in their Basket and Store, they get both Riches and Honour, and even the Persons whom they conscientiously refus'd to fill strong Liquor to in their fuddling Paroxysms, will heartily thank them in their sober and lucid Intervals, for their

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their christian Care over them, when they were not in a Capacity to take care of themselves. These kind of worthy Inn-keepers may in this degenerate Age, of Right, hang up at each of their Doors a black Swan, a Signal of the extraordinary and uncommon good usage within Doors. But, pray, what wou'd it avail me, what a Contradiction wou'd it be, to hang up a black Swan at my out-Door, and admit Fraud and Cozenage within, or hoist up an Angel or Lamb on my Sign-Post without, and have the Devil and his Engine Drunkenness in my inner Rooms? Contempt will be poured upon me, and a Blast overtake me, because as an Angel or Lamb without, and a Devil or Wolf within, I ensnare Men, and prey upon their weak Sides, and take Advantage upon them when incapacitated with Revelling and Carousing.

Alas! alas! how these ravenous Harpies and Cormorants abound! and how few there are in all the Circle of our poor *Britain* of the honourable Class of down-right honest Inn-keepers.

'Tis said if there were no Receivers there wou'd be no Thieves: And we may assert with no less Assurance, or good Grounds, that were but this Kingdom thoroughly purg'd from these scandalous, fraudulent and wicked Venders of strong Liquors, there wou'd not be such Shoals of common Drunkards; for tho' a Purgation of this Nature might not so effectually reach all Drammers and Close-home Drinkers, as cou'd be wish'd, yet a very sharp and curbing Bit wou'd thereby be certainly put in the jaws of other vicious Companies belonging the aforesaid black and scandalous Regiment; and tho' the Virtue wou'd hereby be made of Necessity, yet Men wou'd be preserved more like Men, *i. e.* not so stupid, sottish, benum'd and clouded, but more docile and susceptible of the dictates of both Reason and Grace, than when by Intemperance they are metamorphos'd into Swine. Oh these base Sellers of strong Liquors, these cunning Decoy-Ducks,
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these knavish Crocodiles which caress and flatter unthinking Fools into their Nets and Clutches, then vilely play upon the piteous Captives! Oh that these Beasts of Prey were absolutely hunted out of the World! — For as Intemperance is the Avenue to Vice, the Devil's Engine and battering Ram, with which he demolishes many a strong Wall, and enters and lays waste many a flourishing City; so these inveigling-self-ended, base, fawning, drain-pocket Liquor-Drawers, are as his Engineers, that hand, frame, and place the Engines to the greatest Advantage, and order 'em so to play as they may do the greatest Execution.

But how shall these noxious Weeds be extirpated out of the World? Shall not the Ministers and Magistrates be the useful Instruments in this necessary and much desired Work? Yes, it shou'd be so, but alas! the Leprosy hath so universally overspread us in this distemper'd Age, that both the Clergy and the Ministers of the Law must expect to meet with that close and home Retortion, whenever they set about to reform the Intemperate, first cast the Beams out of your own Eyes, and then you'll see clearly how to relieve your Brethren; let him that is clear cast the first Stone.

Oh! that the Judgment and Redress might first begin at the House of God, and in the very Sanctuary, about the Altar, and among the Ephod-Wearers, and so proceed from Dan to Beersheba, and from the River to the Land's End! That this Garden of Christendom, so highly, and so long favour'd with the Rain of the Gospel, and the Dew of Heaven, with innumerable Blessings and Dignities may no longer be overrun with, but happily once get rid of this poysonous and detestable Weed of Intemperance, which so Envenoms the Soil, that Piety can't prosper and thrive where this takes Root and grows, and whose narcotic Branches also smother and kill all the good Herbs that come under its gloomy fortifying Shade, and noisome pestilent Stench: For was but this bloody Issue effectually

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ually stanch'd, this Plague heal'd, this Botch of Egypt cur'd, I shou'd then conceive some Hopes, that the long languishing and intermitted Reformation wou'd gloriously Revive in this our depraved Nation; the primitive long exil'd Virtue and Piety wou'd revisit old *England*, and true Christianity wou'd be in a while re-establish'd in this our sinful and (too much) anti-christian Land, and spread from Nation to Nation, maugre the Teeth of old Satan, and all his Engines, Agents, Wiles and Efforts; were but, I say, this one accursed Gin quite remov'd out of the Way, or with due Abhorrence and Circumspection avoided, neither Malice, nor Hypocrisy, nor War, nor Avarice, nor Pride, nor Lust, nor Calumny, nor open Persecution, or any other Project, Artifice or Scheme hath occasion'd or wrought so much Havock, Ruin or Mischief in the World, as this execrable Vice has done, at present does and ever will do (till it be eradicated) both touching Man's Soul, Body, Estate, Reputation, &c.

Whenever any Person in any Station of Life, young or old, seems very hopeful and promising to fructify and make advances in moral and religious Virtues, if he once unhappily fall into this direful Snare, and is taken and carry'd Captive by this foul hellish Empress, we may justly say concerning such, farewell Religion! adieu to real Christianity, or any further Progress in the vital Part thereof, until there be a Release, Redemption and Recovery from and out of her dark, deadly and infernal Dominions! Which alas! as far as I observe, very rarely comes to pass.

For when this heinous, this grim (I had like to have call'd her) Proserpine once lays her close, her bewitching Fingers upon a Man, and holds him there a while, he scarce ever gets free 'till Death; for she so wilely insinuates herself into, and softly lulls and soothes the Senses and Lusts in the very secret of the Hearts and Affections of Men, that having thus got a Seat
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and Throne in that Citadel, she's rarely ejected till the said Citadel is storm'd and taken by all-conquering Death: Then pray, can such from any safe grounds hope to be received into the Hands of God in a blessed Eternity, who have been great part of their Time held close bond-slaves in the filthy Clutches and Talons of this unclean Harpy, whose gloomy and impious Principalities are in direct Opposition to the Tranquillity of the peaceable, serene and holy Government and Kingdom of Christ, the King of Salem, and the Prince of Peace.

Drunkennes is therefore, we must conclude, certainly a very loathsome Disease in all infected with the direful Contagion thereof, but most odious, nauseating and abominable in the Females.

✓ Ah! wretched is that poor unhappy Woman, who being orderly and temperate herself, is, in the lasting Matrimonial Tye, join'd to an Husband over-run with this (almost) incurable and most hateful Scab: But most wretched must that thrice unhappy poor Man undoubtedly be, who (tho' temperate, and of good Conduct himself) is miserably, for Term of Life, yoked to a Drumming or drunken Wife, for his unpleasant Companion Day and Night. 'Tis uphill Work for such a piteous and oppressed Man to get forward (or even to hold his hold) in the World, that has such a destructive Lavish-All constantly in his House, except he have some over-grown Estate, and if even so, yet great must be the uneasiness arising from the disagreeable Conversation of such an unclean Bird, entail'd on the unhappy Family for Life. This I take to be the foolish Woman mention'd by the experienc'd King Solomon. *Every wise Woman buildeth her house: but the foolish Woman plucketh it down with her hands.* She ruins her Husband, her Children, herself; yea by too often lifting her intemperate hands to her giddy Head, she undermines and brings down her own House and Family; whilst the wife (*i. e.* the temperate, industrious, frugal)

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frugal) Woman raiseth, buildeth up, helpeth forward and supporteth her Household. How justly the wise King ascribes to the one the building up, to the other the demolition of her own House. Certainly, he is right, for as the Maxim is, *A Man cannot thrive except his Wife will give him leave.* That Family has a peculiar and very valuable Blessing, that's under the prudent Regimen of a discreet, sedulous and frugal Matron or Mistress: For altho' things might not always be so well manag'd abroad in some Respects, touching Frugality and Temperance, as cou'd be wish'd, yet she as a provident Bee at home, looks well to her Cells within the hive; sits at the Helm, and minds well her Compass, and guides her Affairs with such Discretion as tends to preserve the Vessel clear of the dismal Rock of Insolvency.

But in the most feeling and condoling Manner must I commiserate and bemoan thy hard Lot, perplexing Circumstances, and ever to be lamented Condition, O poor Man! whoever thou art, who hast contracted and stipulated with such a sorry Creature to be thy House-keeper, near Companion and Yoke-Fellow, (so long as you both shall live) as proves a Draming and drinking Spend-thrift, who loves her Bottle and Barrel better than either thy Business or her Own; whose corrupt Mind being bewitched and alienated from the Interest of thee and thine to another Beloved she likes better, even her darling Liquor; she drains and impoverishes thee hourly.—In vain dost thou, poor Fellow, rise up early, and lie down late, with much Labour, Toil and Pains, daily eating the Bread of Anxiety, who has such a devouring Locust daily and hourly preying upon thy Substance, and uncontroll'd roaming over all thy Treasures and Effects.

Heaven be thy Comfort, poor Man, say I, thus unfortunately yok'd, for we may conclude thou hast but small Comfort on Earth: Thy House-keeper is thy House-destroyer; and what must needs aggravate thy

thy doleful and intricate Situation, thou can'st not turn this thy disliked House-keeper away at Quarter warning: No, no, the Bargain was made for Term of Life. Yet for the facilitating the Hardship and Burden thou groanest under, and mitigating the Perplexity of thy sorry Case, always bear in Mind the approaching Year of Jubilee, wherein he that sits on the Pale-horse will proclaim at thy Door an absolute Release and Discharge from all those unfortunate Stipulations and Contracts with her, whereby thou hast been so long harass'd and imprison'd as in Fetters of Iron: Then, I say, will the Bonds be cancel'd, and thou set free from that uneasy Yoke, and disagreeable Yoke-fellow thou hast for so considerable a Time been loaded with; then shall the unhappy Pair be disengag'd from each other, who have long and awkwardly drawn link'd in one Yoke, as a Sheep and a rammish Goat.

O young Man, rather chuse for thy Mate thro' this World, a temperate, frugal, industrious Girl, tho' never so poor, than a drumping Drone with five hundred Pounds *per Annum*.

The young and unmarried Woman I advise to take the like Measures in the Choice of Husbands.

Parfimonia magnum Veltigal, Christ is an ample Revenue or Income, saith the approved Adage. Who can, says the above quoted wise Monarch *find a virtuous Woman? For her Price is above Rubies. The heart of her Husband doth safely trust in her, so that he*
Prov. 31. shall have no need of Spoil. She will do him good and
10. 11. not Evil all the Days of her Life.
12.

But the vitious, fuddling, scandalous Drammer, or drunken Woman, is quite the Reverse in all the three Particulars observ'd in the three last cited Verses, viz.

1st. As to her Price she is worth nothing; nay, she's worse than nothing; she's a continual disadvantage, detriment and wasting Consumption to her much abused Husband; yea, even his greatest Nufance.

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too well knows by woful Experience her base Ways tend to ruin and spoil. And that,

3dly, She will do him Evil and not good all the Days of his sorrowful Life with her; for she embez-zles his Goods, waists his Provisions, neglects his Bu-si-ness, is a bad Example to her Children; nay his Heart aches so often as he goes from home, in Consideration what an ungovern'd Governess he leaves behind him, what a guardless Guard he leaves with the Stuff. Bet-ter wou'd it be both for him and his Family, if she was quite Blind and a Cripple, in case she were but virtu-ous and thrifty. Besides, she's often ill temper'd too, humorous, testy and morose; yea, and 'tis probable, sometimes delirious withal: And what's said of the lewd Woman may (very like, at times) but justly spoken of this, so far as that *She is loud and stubborn,* *Prov. 7.*
her Feet abide not in her House.—Again the same wife 11.
Prince well observes, that, *A virtuous Woman is a*
Crown to her Husband, but she that maketh ashamed, is *Prov. 12.*
as Rottenness in the Bones. 4.

A happy Prince, say I, is that Man, tho' he inhabit a low and despicable Cottage, whose Temples are be-girt and adorn'd with such a graceful and valuable Diadem: Yea, a thousand times more happy than the most opulent Grandee in a stately and vastly specious Structure, who is marry'd to, and must be daily embarrass'd with, the offensive and opprobrious Com-pany of a dramming, drinking and vapour'd Lady. (Tho' we must acknowledge these Men that move in such high Orbs, being both great in Parts and in Power, can sometimes find out Methods to extricate themselves in some sort, from these perplexities, which lower Ranks must Term of Life be harass'd with.)

Emphatically rich therefore (in the Cottage) must the first be; egregiously poor the latter.—The con-stant Enjoyment of the first is a tripple Composition of Honour, Profit and Pleasure: His Wife's his Crown; she's as (*a fons perennis*) a precious never failing Well

Well by his House Side, always springing up, and abounding with Water for the use of Himself, Family and Neighbour, in all good Offices and social Virtues. —But all the Sweetness of the latter are embitter'd, all his Pleasures are much allay'd, if not at Times totally taken away by his inevitable melancholy Reflections on the ignominious Misconduct of his afflicting Comfort. Which brings to mind a Case of *Damocles*, who being invited to a Royal Banquet, cou'd by no means enjoy the Delicacies of that Entertainment, by reason that an ugly naked Sword, with the Point downward, hanging by a single Horse's Hair over his Head, fill'd his Mind with Apprehensions, Anxiety and Fear, spoil'd his Appetite, and so marr'd the Feast.

Disorder'd sorely, therefore, must that Family be, wherein a Drunkard rules, especially if a Female. But alas! alas! most deplorable of all, when both Husband and Wife equally draw in this diabolical Yoke of Intemperance. There's Confusion with a Witness! Ruin, Wreck and Devastation beyond Expression! The poor Children which are Descendants of such corrupt Parents, I say, the Branches of such putrid Stems and Stocks, are very much to be pitied: How are these innocent Creatures often impoverish'd, harass'd, starv'd, and left desolate, destitute and forlorn in this dangerous and troublesome World, who might probably have had handsome Patrimonyes, if their Parents had been careful, and not swallow'd and bury'd all in their Bellies!

Some People i've heard of so weak in their Intellects, and wild in their Notions, that they are pleas'd to stile Drunkards good Common-wealth Men: I suppose because they scatter their Money about in the Nation, and so it circulates; not rightly considering the unaccountable Loss that accrues to the Souls and Bodies of Men thro' Intemperancy, which a little Lucre scatter'd in the Common-wealth by no means can countervail. What I've to say of these inconsiderate and
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Injudicious Worldlings (who thus miscall Drunkards) is, that in my Opinion they border upon that Fraternity, which the Apostle calls, *Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness.* Don't they put Darknefs for Light, and Light for Darknefs, who deem Drunkards good Commonwealth Men, which are its detestable Nufances, with regard to good Order and Decorum both in civil and religious Society and Community ?

1 Tim. 6.
5.

Some may seem mighty harmless, quiet and well humour'd in their Cups, it may be offering Abuse to no Body ; yet this sort of sly Conduct among Men, tho' so far commendable, and much preferable to the abusive Carriage of other Drunkards (who rage like Men in Fevers) will not be a Plea sufficient to vindicate or excuse them in their fuddling bad Habits ; for thereby their Minds are so clouded, lulled, drown'd, stupify'd and infatuated, that in this Disorder, Mist and Confusion, they are both altogether unfit for God's pure, spiritual and divine Worship and Service here, and consequently for his Glory hereafter.

Awake, awake, therefore, thou still and sly Drinker to Excess ! and don't bless thy self in this false Rest, that thou'rt no Dueller or Brawler in Billingsgate Dialect ; Pray, don't flatter thy self in this thy unsafe Security ! Alas ! thou'rt but all this while as the still Sow, that devours as much Draff or more than the loud Grunters or fiercest Biters about the Hog-trough. Thy demure Way of thus spoiling and incapacitating thy self for answering the glorious Design of thy Creation, will not palliate this thy capital Sin, or expiate thy vile Excess at the great and terrible approaching Day of Judgment, wherein Drunkards of every Class, with Adulterers, Idolaters, Covetous and Extortioners, &c. shall be arraign'd and sentenc'd (and according to the Apostle Paul's Doctrine often before observ'd) *shall not inherit the Kingdom of God. Be not deceived. God is not mocked ; for whatsoever a Man soweth, that shall he*

Gal. 6.7. he also reap. For he that soweth to the Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap life Everlasting.—But every Drunkard of every Rank soweth to his Flesh, and from that Sæd springs Drunkenness the work and produce of the Flesh. Therefore every Drunkard shall reap the Harvest of Corruption.

In short, What *Solomon* says of the whorish Woman may justly be spoken of Intemperance: *She casteth down many Wounded; yea many strong Men have been slain by her.*—*Her House is the Way to Hell, going down to the Chambers of Death.*—Wherefore, in his Words I most cordially dehort thee dear Soul whoever thou art, —*Let not thy Heart decline to her Ways, go not thou astray in her Paths.*

To all you who are sorrowfully labouring under this grievous Yoke, and inexpressible unhappiness of being Slaves of this kind, are often in your very Hearts and Souls crying out for Redemption from this potent Foe, that has so many Times foil'd and befooled you, yea, and now and then has even left you half-dead. I've something to propose as an Expedient or Means conducive to an absolute Conquest, thro' Christ and his Cross, over this Sin, which doth so easily beset, who is come to pour Wine and Oyl into all wounded Souls, that accept him in the Day and Way of his coming.

First, I appeal to your Conscience, and dear Experience, whilst you entirely abstain from, and don't meddle with strong Liquor, you can do pretty well; but if you take one single Pot (as before observ'd) you're instantly gone, that's your Priming-Pot; you're now set on fire; your Walls are now scaled; your Enemy is got in upon you; he has unbolted your Gates, and made Way for his Companions; he has now boarded you; you're immediately his Prisoners!

What shall be done in this Case then may some say?

Answer, Touch not, taste not, meddle not with Spirituous Liquors, the Net you've so often been catch'd

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catch'd in; you see, you know your Snare, be cautious, avoid it, come not near it, I mean not within its Reach, it has often made you smart: As you are rational Creatures, be not less wary and discreet than the irrational Bird, whose prudent Care and Conduct in timely fleeing apparent and foreseen Dangers King Solomon amply expresseth in these Words, *Surely in vain the Net is spread in the Sight of any Bird.*

Prov. 1.

17.

What! shall these little Animals by the meer Instinct of Nature, given them by their Creator for Self-Preservation, warily shun the Nets spread for their Lives; and is Man, I say, Man originally made (but) a little lower than the Angels, so relaps'd, so far run retrograde and degenerate, that notwithstanding the two extraordinary Lights he is favour'd with, he neglects both, and knowingly runs headlong into apparent and open Snares and Nets? Yet, alas! this is too much the Case! But for a perfect Cure and means of Remedy for you Penitents, I propose, I say, a total Abstinence from strong Liquors; nay, even from the very Priming-Pot, as you do really desire ever to become absolute Victors in this so momentous an Engagement.

For Instance, I know a Man of good Reputation, great Continence and Temperance, who had formerly been a notorious Drunkard, even almost above the common Size; yet being in his own Heart convicted for his exorbitant Courses, he made several fruitless Attempts to live Temperate; fruitless, I say, because upon taking a Glass or two, he was, time after time quite master'd, and so for a considerable Time ran the aforesaid Circle of Sinning and Repenting, Sinning and Repenting, 'till at last by the Advice of one of his prudent Friends, he came to this Resolution, that he wou'd drink nothing but Water, so by these Methods, under Providence, he utterly conquer'd his potent Antagonist, reform'd in his Conduct, reconcil'd to his Wife and Friends (from whom by his loose Courses occasion'd thro'

thro' Intemperance, the Inlet of many, if not all Vices, he had in great Measure alienated himself) and regain'd his (once sunk) Honour both in Commerce and Converse among Men and in the Church. When in Company, or at other Times, his safe and wholesome Liquor was Water and Toast, and yet he was in a very good Habit of Body.

I was well acquainted with a certain Gentleman likewise, who, a great part of his Time inclusive, was a Captive to the Vice now on the Anvil: Of whose Proceedings and Deportment, for the Space of some Years, having almost daily Opportunity of making Remarks, I observe, that after a drinking Fit, he wou'd seemingly be sore troubled, and mighty penitent, during his Interval of Abstinence, very devout in Reading and Prayer; in which Space, I make no doubt but he took up fervent and ingenuous Resolutions for Amendment; and, as I remember, he once protracted his temperate interval betwixt his fuddling Paroxysms to the Term of six Weeks; (which I count was one of his longest sort) but upon some occasion or other (for want of due care) he wou'd get his Priming-Pot, than farewell abstemious Life; he forthwith falls Victim, and is taken and kept close Prisoner, perhaps near a Week together, laying a new Foundation for fresh Repentance. Thus the ungenteel Gentleman ran the aforementioned Circle, till even (as was suppos'd) his Glas was quite run.

Now in case he had totally declin'd the old Hag that so often had bewitch'd and beguil'd him, and under the blessed Cross of Christ, betaken himself to that unadulterated wholesome Adam's Ale, he might very probably soon have obtain'd the glorious Victory.

I don't question but this my simple (yet sincere) Proposition will be to some of the airy and hardned Brethren of the profuse Tribes aforesaid, the subject of Ridicule and Banter; but if it may be helpful to the manumission and release of even one poor Vassal moan-

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fully bleeding under the uneasy Servitude, I shall be thankful. And as to those obdurate Slaves, who, in their Prisons taunt and laugh at Proposals of Redemption, I shall only remind 'em of their Doom denounced by Christ upon their vaunting Fraternity all the World over.—*Wo unto you that laugh now; for ye shall mourn and weep.* Luke 6.
25.

And when I shall have Query'd of 'em,—Will you sell your Souls for your darling Lusts sake? Will ye barter Heaven for strong Drink? Will you rather forfeit eternal Life, than thwart this your sensual Thirst, or forgo this your short-liv'd Pleasure, your depraved Minds take in this base and most odious Intemperance? I shall bid the poor hardned Prisoners adieu, being well assur'd, they'll all be rous'd out of their deadly Sleep at the tremendous Sound of the last Trump.—Altho' we may reasonably presume, that whensoever any long habituated to the Extravagancy now treated of, betakes himself to the abstemious Measures above recommended, he may for a while, at first, meet with a turn in the habit of his bodily Constitution, from the sudden Alteration occasion'd to the Spirits and Blood, by so great a Change of Liquor; yet let none be discourag'd at this, if the way to the immortal Soul's Health be in any wise open'd, a turn in the habit of the Mortal Body (for some short Space) is, in Comparison, very trivial and insignificant. Remember our Saviour's Precepts on the Mount,—*And if thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy Members shou'd perish, and not that thy whole Body shou'd be cast into Hell.* Matt. 5.
29. 30.
And if thy right hand offend thee cut it off, and cast it from thee; for it is profitable for thee that one of thy Members shou'd perish, and not that thy whole Body shou'd be cast into Hell.

It must be granted that Temperance is a Virtue more laudable than Abstinence, when Men can use the good Creature within the just and due Bounds of Moderation;

deration; but where Persons find they are Time after Time foil'd in their Endeavours to drink with Temperance, let them speedily betake themselves to Abstinence, lest their Fences being broken down, they be expos'd to the Incurfions and Rapine of their deadly Enemies here, and dying Slaves to Intemperance, be excluded God's Kingdom hereafter.

The Conclusion.

FINALLY, I earnestly beseech that the Premises may be duly ponder'd, and have their just Weight in the Mind of every one that may read or hear 'em; and likewise that the conclusive Sequel may be as universally and seriously consider'd and ruminated upon, viz. That inasmuch as Jesus Christ the Son of God, the blessed Messias and Saviour of the World, is come as a most invincible Captain to lead all Men out against, and help them effectually to conquer all their Passions, Soul's Enemies, and old settled bad Habits one after another, even as *Joshua* in the Land of *Canaan* (that early and lively Emblem of Christ) led, directed and aided *Israel* utterly to demolish every strong Hold, and entirely to root all the old Inhabitants from that Land: Every one that resignedly listeth under his blessed Banner, Yoke and Cross, and follows him to the End, will endoubtedly be successful in all his Engagements, and victoriously proceed in the christian War, to the certain obtaining of an everlasting Crown of Righteousness, as the Omnipotent Lord-Chief-General hath, for the Encouragement of all his Soldiers, graciously proclaimed, saying, *I am the Light of the World; he that followeth me shall not abide in Darkness, but shall have the Light of Life.*

Drunkards are in Darkness: Christ is come to bring them and all Sinners out of Darkness into the Light; himself

John 8.
12.

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himself the Way, the Truth and the Life. Now, whosoever spares and forbears to storm and bring down this Fort and Strong-Hold of Satan, Intemperance, for the Love and Affection he bears it; so long, I say, as any indulges, cherishes, holds a confederacy with, or hides this accursed Thing; this Wedge of Gold; this Babylonish Garment; this Robe of Confusion in his Tent, there's no Success, no getting forward in the Lamb's War against the Soul's Foe; there's a Stop, there's a turning the Back, and fleeing before the Enemies; no thriving in the Region that's pure and undefiled before God and the Father, because there's an accursed thing reserved in the Camp, which must be exterminated before the War can prosper. So long as the Devil can keep this his old Fort; I say, till the old Fox be entirely unkennel'd from this his peculiarly favourite haunt-hole, he'll not only bid Defiance, O Man, to all thy warmest Resolutions, thy most strenuous Efforts, Onsets and Endeavours to subdue thy ghostly Enemies, and bring down his Kingdom; but will even hereby open as on every Side diverse Avenues, by which he'll pour in his Forces upon thee, which will have ready Access unto thee, and give thee such Broad-Sides, as will be likely to sink thee to all Eternity.

In the State of Nature we are Slaves to a great many Lusts and Corruptions; Christ is come to abilitate us by his Grace, to get an absolute Mastery over those Lusts as above.

Now when a Person lives temperate, the Way seems bravely clear'd, prepar'd and pav'd to the open Field, there to face his Enemies, with good grounds to hope for Victory in due Time, thro' Jesus Christ our Lord: But the intemperate Person is not under Christ's Cross and Banner, therefore is likely to be foil'd. Let me say unto the Drunkard of what Class soever; whether thou'rt like an Aguish Man, who has his Paroxysms, and Intervals of Respite, or a close and
constant

constant Drinker resembling one in a high Fever, without much Intermission; in case thou'rt ever in a calm Mind, pray consider, if thou woud'st be crown'd thou must get the Mastery; if thou woud'st get the Mastery thou must be temperate; if thou woud'st be temperate, thou must take up thy Cross, deny thy self daily and follow Christ; and thro' his divine Aid, with the necessary Measures of Temperance, Continence and Abstinence, strive and wrestle for the Victory and Crown.

Temperance is so very conducive to the winning both an Earthly Crown and an Heavenly one, that even human Reason dictates this to Men affecting Superiority, in order to gain a temporary Laurel or Præmium: And also divine Grace too recommends the same as a prime Expedient and leading Virtue, previous and preparatively qualifying for suitable, successful and auspicious Endeavours and Efforts (under Christ's Conduct) in running, striving and fighting to obtain the inestimable Prize of eternal Life, according to that notable and doctrinal Observation and Allusion of that skilful and faithful Soldier of the Lamb, the Apostle *Paul*. Every Man, says he, *that striveth for Mastery, is temperate in all things: Now they do it to obtain a corruptible Crown, but we an incorruptible.*—
 1 Cor. 9.
 25. Read the two following Verses.

As the Seeds of all Vices were first usher'd into the Heart of Man by that woful Door of Disobedience to the Voice and Command of God, and have got a lamentable Head in *Adam's* Progeny thro' their neglect of, and disregard to that all-sufficient Provision that God has mercifully appointed for Man's perfect Redress, Reconciliation, Redemption, and eternal Salvation, (to all that obey him) even the Manifestation of his divine, healing, ransoming Power in the Hearts of Men, thro' Christ Jesus: So if ever there be a Stop put to the Growth of these Manifold Immoralities, if ever these be subdu'd Root and Branch, and the

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the Head of Satan, their Author, effectually bruis'd, it must be by Man's regarding, applying to, and really witnessing the thorough Operation and purging Virtue thereof in their Hearts and Souls.

P O S T S C R I P T.

Please to take Notice, Reader, now when thou hast perus'd the whole, that I am not levelling at one distinct Set or Society of Men (tho' I have once justly mention'd our Church of England) But, as the nauseous Pest has got within the Pales of every Communion, (I challenge the World to confute this my Assertion) I impartially strike at the very Vice it self wheresoever it appears, deeming it unreasonable that any religious Community shou'd be charg'd with, or judged as accountable for the Misdemeanors of every one that may pretend to be a Member thereof: Howbeit, and yet nevertheless, I must say, 'tis highly necessary and greatly behoves all Elders in the Churches under every Denomination; all Ministers, Pastors, Deacons, Bishops, Parents, Guardians, School-Masters and Tutors, fervently to exert themselves, and all the Powers wherewith it has pleased God to endow them, in the utmost Sincerity, and with the greatest and most assiduous Applications, conscientiously and honestly to watch over (themselves and) those to whom they are Superintendants, and both by Precedent and Precept use all possible Endeavours not only to put a Stop to the Growth of this raging and flagrant Contagion, and by proper Antidotes to eradicate it out of all the Territories of their respective Provinces, Curacies and Districts, but even zealously labour to sow and implant in the very Children, Minors and Striplings under their Care, an early Aversion to, and prepossess their tender Minds with such suitable and much desir'd timely prejudices against all dangerous Infections of this malignant spreading Distemper and loud crying, execrable, capital Enormity, as might impress on them

so deeply rooted and lasting Abhorrence thereof, as might tend invincibly to fortify and fore-harness them against this fatal Vice, and the Attacks of any of the libacious Crew, that in these dull and degenerate Times often attempt to seduce thereinto, mindful of that excellent Poet's fine Observation and Simile:

*Quo semel est imbuta recens servabit Odorem
Testa diu.*—HOR.

Thus Englished.
The Cask which fresh once smil'd with gen'rous Ale,
Will still its native Flavours long exhale.

Prov. 23. Be not amongst Wine-Bibbers; amongst riotous eaters
20. of Flesh.

Ep. 5. 18. Be not drunk with Wine, wherein is Excess.

Prov. 21. He that loveth Pleasure shall be a poor Man; and he
17. that loveth Wine and Oyl shall not be rich.

Luke 21. Take heed to your selves, lest at any time your hearts
34. be overcharged with Surfeiting and Drunkenness.

Ha. 2. 15. Wo unto him that gives his Neighbour Drink; that
putteth thy Bottle to him, and makest him Drunken.

Who hath Wo? Who hath Sorrow? Who hath Contem-
ptions? Who hath Babbling? Who hath Wounds without
Prov. 23. Cause? Who hath Redness of Eyes? They that tarry
29, 30, long at the Wine; they that go to seek mixt Wine. At the
32. last it biteth like a Serpent, and stingeth like an Adder.

Wo unto them that rise up early in the Morning, that
they may follow strong Drink, and continue until Night
till Wine inflame them. And the Harp and the Viol,
If. 5. 11, the Tabret and Pipe, and Wine are in their Feasts: But
12, 14, they regard not the Work of the Lord, neither consider
the Operations of his Hands. Therefore Hell hath en-
larg'd her self, and open'd her Mouth without Measure:
And their Glory, and their Multitude, and their Pomp,
and he that rejoiceth shall descend into it.

F I N I S.

